



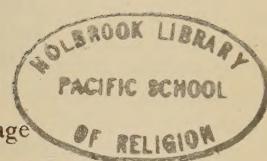
The South India CHURCHMAN

The Magazine of the Church of South India

JUNE 1971

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NOTICE

Consecration of new Bishop in CSI Jaffna Diocese

The Rev. D. J. Ambalavanar will be consecrated on Wednesday, 30th June 1971, as the Bishop in CSI Jaffna Diocese. The Moderator Bishops S. Kulandran, I. R. H. Gnanadason and M. M. John will take part in the Consecration Service.

REMINDER

Those who have not already sent their subscriptions for the current year, are kindly requested to send their subscriptions as soon as possible.

—Business Manager.

The Elections and After

The landslide victories of the New Congress and one or two parties in the States like the D.M.K. in Tamil Nadu came as a complete surprise to most of the intelligentsia in the country and particularly to political commentators of national newspapers. They had not ruled out the possibility of these parties limping back to office. But they thought that, even at the most fortunate, they could only hope for precarious majorities or major partnerships in coalitions. But they were not prepared for Eclipse being first and the rest nowhere.

It is fairly easy now—after the event—to account for the wrong prognostications of these political prophets, professional or amateur. Perhaps we might even wonder how anybody could have allowed himself to be misled by their assessment of the prospects for the parties and their forecasts for the future. They had been talking and writing as though the electorate would vote according to reason rather than according to emotions. While they themselves were perhaps trying to work up emotion against the ruling parties they didn't see how the masses, as such, were only being moved favourably towards the ruling parties. These political commentators did not realise that the images that would win the acceptance and loyalty of the common man were those of the New Congress as the champions of socialism and of Indira Gandhi as the Political Messiah who had confronted the Pharisees who only laid 'heavy burdens' on the people, while claiming to bring comfort to them, and purged them out of her party.

While the critics exaggerated the capacity of the average voter to be discerning enough to be swayed by breaches or attempted violations of democratic procedures or by what they considered to be acts of downright folly or wickedness on the part of the ruling parties, they failed to see that the parties in opposition had done little to commend themselves to the people.

It is clear that the ruling parties had retained the confidence of the majority in spite of the determined efforts of the opposition to expose every 'myth' in the claims of those parties. It seems to be also clear now that the masses were in no mood for experimentation with new parties, but were willing to entrust power to the parties that had already given some evidence of following a socialistic programme, of caring for the underdogs and of undertaking measures to solve the problems of unemployment and low standards of living. This should have been a great opportunity for the Communist parties but they had confused people by their internecine feuds and even more by their policies of combining agitation with administration which spelt chaos and insecurity. Hence, except for those who had definite anti-feelings against the ruling parties the voters in general felt that there was simply no alternative for them which they could regard as a practical or sound proposition. And the result was a mandate that took even the victorious parties by surprise.



Christians were no exceptions either in their forecasts of the trends of voting or in the shock of surprise that followed the poll. Actually, a fairly prominent layman in the profession of law reacted to the surprise with the following statement: 'The election result has come to me as a rude shock showing that I am out of tune with the mood of the country. I therefore intend to withdraw myself from extra-professional activities and concentrate on my profession for the next three or four years.'

Perhaps the 'rude shock' experienced by Christian theorists who were a little too sure of themselves as authorities on politics in the country might have a healthy sobering effect on them. It would also go to show that accurate knowledge of the working of the minds of the people in politics and of the cross currents within political parties and ideologies can be gained only by watching political situations from the inside as participants in political activities or at least at the places where those activities can be studied closely from their origins and in their processes. However, the new reason for withdrawal from politics advanced by the lawyer friend would lead to as disastrous a betrayal of Christian responsibility for politics as the traditional reason given by the pietists. Christians must, therefore, begin all over again, if necessary, to equip themselves with the knowledge of politics, in both theory and practice. Like anybody else they, too, could learn from failures and 'rude shocks'.

Perhaps a few Christian thinkers and writers have been talking in too facile a manner about the impact that Christians can make on politics and politicians in India. They must now go through the humbler discipline of making a more thorough study of the politics of the streets and the slums, of the struggle between parties and personalities, and of compromise and ruthlessness. They would still need to make tentative or hypothetical assessments as have been attempted in these columns by those writing on the political and economic outlook for the next quadrennium. And they would also still have responsibility for the political education of their fellow-Christians. Christians in general therefore have to lower our rights and display greater humility in our attempts to understand before we can ever even talk of an impact.

A Request to Readers

Mr. M. Weymont of Lushington School, Ooty, would like to go through Numbers of the *South India Churchman* published before 1966 and Synod Reports other than those of the 11th and 12th Synod Assemblies. He would be thankful to any reader who might be able to lend any of these and who would write to him so that he can ask for the particular Numbers he wants or does not already have with him.

Editor.

Political Outlook in India—After the Elections

NINAN KOSHY,* Bangalore

The mid-term elections to the Lok Sabha held early in March have been most significant for various reasons. Mrs. Indira Gandhi's decision to dissolve the Parliament and to seek a fresh mandate for her party was the logical result of dramatic developments that took place in the Indian political scene in the last one year and a half.

The Prime Minister and her associates expressed the need for dissolution of the Parliament and strengthening of her hands with a fresh mandate for radical changes in terms of her inability otherwise to implement her promises, partly because of resistance within the system (the attitude of the bureaucracy, the pronouncements of the Judiciary, the advice of caution at policy-making levels) and partly because the split had not changed the character of the party.

During the one year or so before the elections Mrs. Gandhi and her party took a left-of-centre radical stance and displayed an eagerness to go ahead with programmes of far-reaching consequences in terms of social and economic changes in the country. It has to be conceded that this brought about among the masses a veritable revolution of expectations—which many including leading commentators had thought was only in the minds of the intellectuals—and gave fresh hopes to vast sections of the people in parliamentary methods and infused a new dynamism into political democracy. This happened at a time when significant sections of the people had begun to reject the existing political economic system, lock, stock and barrel.

During the few months before the elections the issues that had been most hotly debated in the country were land reforms, the abolition of private property, amendments to the Constitution, the role of the Judiciary, etc. Naturally, these issues found prominent references in most of the manifestos pushing back to the background issues like the language policy which used to be perennial themes in election manifestos.

In the elections the Congress Party led by Mrs. Gandhi scored a most impressive victory, surpassing the expectations of even the most starry-eyed of her own supporters and confounding prophets and critics alike. This was a personal triumph for Mrs. Gandhi and a vindication of her policies and programmes. Most observers believe that to the people in general, Mrs. Gandhi and her party represented the best possibility of a government representing continuity (or stability) plus radical change and it was this belief that was responsible for the massive swing in the party's favour. No amount of propaganda by the opposition front partners could persuade the poor and the dispossessed to resile from their conviction that Mrs. Gandhi represented a new hope for them.

After the humiliation the Congress Party suffered in most of the States in the 1967 elections along with the strengthening of the many regional parties and then later the split in the Congress, many political observers had wondered whether any party would gain a truly nationwide basis and support. The triumph of Mrs. Gandhi's party lies not only in the increased strength of her party in the Lok Sabha but also in the nation-wide base and support it now enjoys. In this process, it is pointed out that states and regional parties have lost some bargaining power which they had gained from the time of Mrs. Gandhi's first election as Prime Minister, and strengthened by the split in the Congress. The two regional parties which made

impressive showing in the elections, the Dravida Munnetra Kazhagam in Tamil Nadu and the Telengana Praja Samiti in Andhra Pradesh, had declared their allegiance to and support for Mrs. Gandhi and the DMK definitely took advantage of the pro-Indira wave in the country.

The Congress Party had such impressive majorities in the Lok Sabha in Jawaharlal Nehru's time also. Nehru also had his periodic reassessments of socialist programmes. But he had the luxury of time which was partly responsible for the lack of implementation of programmes and the eventual weakening of the Congress Party. Mrs. Gandhi realizes well that she cannot afford to have that luxury. Her statements, particularly after the elections, show that she realizes that the task ahead is even harder than the sweep at the polls.

Jawaharlal Nehru, in spite of his socialistic declarations, could not set in a process of political polarisation in the country to any appreciable extent. While the split in the Congress had not been all due to ideological stances, it, as well as the actions of the Prime Minister, set in motion a process of polarisation, which has been accelerated by the elections.

One of the significant implications of the electoral verdict is that the people want socio-economic reforms in the shortest time possible. Many people have expressed doubt whether this will be possible with the apparently slow-moving machinery of parliamentary democracy. Some of the amendments envisaged in the Constitution will not be easy for various reasons. Certain actions of Mrs. Gandhi, like her stand during the election of the President, have been subjected to much criticism especially by sticklers for constitutionalism, and in fact one of the important slogans of the four party alliance was 'Save Democracy'. It is evident from the election results that people did not believe that there was any such danger to democracy. Some observers would go to the extent of saying that the massive swing in favour of Mrs. Gandhi has shown that people would be with her even if she breaks a few more rules, provided she can fulfil the promises to the common man in terms of socio-economic changes.

It is a bit disheartening to notice that the Opposition in Parliament will be weak not only in numbers but also in the quality of its leadership. Since the effectiveness of parliamentary democracy depends on the possibility of alternatives, one hopes that the Opposition parties will try to strengthen their base and mass support by spelling out their programmes instead of just giving a negative plank to the people. It is interesting to notice, however, that the two Communist parties have slightly improved their position and that the Marxist Party has emerged as the major opposition group in the Lok Sabha. In fact, the two Communist Parties together have 49 seats—just one less than needed for recognition as official opposition, an achievement for the Communist movement in the country, especially when divided.

One of the professed objectives of the election was a refashioning of Mrs. Gandhi's party itself. But this has yet to be undertaken with any seriousness. There is a lot of deadwood in the party. The people are getting impatient and they will not wait indefinitely. The New Congress will be in for a rude shock if it thinks it can run the country in the casual, slovenly style to which it has been used for so long. Its big majority in the Lok Sabha will give the party

* Mr. Koshy is the General Secretary of the Student Christian Movement of India.—Ed.

a new sense of security and new sanction to take measures which, though unpopular in the short run with section or other, are meant to serve the common weal.

The electoral success of Mrs. Gandhi's party in the Lok Sabha has already had its impact in many States like Mysore, Uttar Pradesh and Gujarat. One hopes that the new strength she has gained will prompt her to maintain for the party the highest standards of political behaviour. In a complex situation of polarisation there are obvious difficulties, but political defections of the sort now happening should not be encouraged.

Indian democracy has entered a very crucial stage. Some

people will even say that this is the last chance for democracy in India. The difficulties that a government committed to radical reforms in Ceylon are facing are worth nothing and the fact that there are good sections of intelligent students and young men in this country who have completely written off parliamentary democracy and its institutions, should not be ignored. Mrs. Gandhi has shown great qualities of leadership including vision, courage, confidence and skill and we may hope she will be able 'to bring about the greatest revolution in the world' (to quote her own words) with the support of the majority of the people.

The Economic Outlook for India with New Governments in Power

Y. W. BLESSED SINGH*

Mrs. Gandhi, unlike Mr. Wilson in Britain, has won the gamble in deciding on a general election well before it was due. The massive mandate she has received from the people for peaceful socio-economic change has important implications for democracy. The first implication or problem posed by the massive majority is, in the absence of strong opposition, how to secure the criticism and the corrective which are essential for democracy? This problem becomes more severe by the fact that no opposition party has the strength sufficient to be recognised as the official opposition. The second implication is that our prestige abroad has been raised and this is bound to have a salutary effect in our relations with the outside world. This is primarily due to the fact that the world knows that, for some five years, the Government at the centre will have a stable majority supported by the bulk of the people. The third implication arises out of the statement in the election manifesto of the ruling party that such amendments of the Constitution as may be necessary to achieve the objectives of the manifesto will be effected. Leaders of the party in their election campaign have repeatedly referred to the need for amending the Constitution in order, they said, to keep the Supreme Court in its proper place.

If one looks once again at the ruling party's manifesto realising the above implications of the general elections, the economic outlook for India seems to be predictable. Among the pressing economic problems which need to be tackled on a priority basis, the Government faces (i) the unemployment problem; (ii) the land reforms issue; (iii) the amelioration of the misery of the poor; (iv) the raising of production in both the industrial and the agricultural sectors; and (v) containing inflationary pressure in the economy.

The Prime Minister has hinted that a mid-term appraisal of the Fourth Plan will be made soon to enable the Government to reorientate it with a raising of the pace of investments in the economy as well as for reinforcing the Plan in order to contain unemployment. With the resignation of the Deputy Chairman and the members of the Planning Commission, the mid-term appraisal of the fourth Plan will probably be done by the Commission to be reconstituted.

It is almost certain that Mrs. Gandhi's Government will implement a crash programme for rural employment which would form the nucleus of a comprehensive programme for the expansion of employment. This programme would be linked to schemes for raising the productivity in agriculture. It would, thus, in-

clude construction and renovation of minor irrigation sources, provision of link roads to villages and making available of basic amenities such as drinking water supply. The problem of the educated unemployed, it is stressed, will be tackled by manpower planning from grass roots and this would include a halt to the expansion of university education and making it more utilitarian than liberal as it is today.

In regard to land reforms, it is indicated that since this subject falls within the legislative competence of State governments, the Union Government could only press the State governments for action with a view to promoting a more equitable agrarian structure. The states would be asked to undertake further legislation to give security of tenure, to reduce rents and ceilings and to restrict exemptions. The Union Government would also be encouraged to pursue the objective of imposing a ceiling on urban property.

The opening of new vistas of employment and the promoting of a more equitable agrarian structure should help in the amelioration of the misery of the poor. But certain other specific steps were also hinted by the Prime Minister and the President with this end in view. The more important among these are (i) extension of credit facilities for productive purposes to areas and classes hitherto neglected; (ii) extension, on a priority basis, of electricity to rural areas, particularly for lift irrigation; and (iii) clearance and improvement of slums.

The steps that are likely to be taken by the new ministry for raising production are: (i) appointment of a task force to remove obstacles that come in the way of the speedy implementation of investment programmes, both in the public and the private sectors of industry; (ii) extension of new technology in agriculture to dry farming and to new crops and areas which have not been covered so far; (iii) holding consultations with the leaders of trade unions and managements in order to evolve sound industrial relations and to secure productivity consistent with a fair deal for labour; (iv) accelerating changes in the structure and functioning of administrative apparatus with a view to expediting decision-making, ensuring effective delegation of powers and responsibilities for streamlining financial procedure; and (v) devoting special attention to building up of a well-equipped managerial cadre for both the public and the private sectors. It is also certain that science and technology for development would

* Mr. Blessed Singh is Professor of Economics at Bishop Heber College, Tiruchirapalli.—Ed.

be drawn up and extensively made use of. The setting up of an Electronics Commission, to ensure balanced development of the electronic industry which can foster the development of the entire economy in a big way is also indicated.

As to containing the inflationary spiral, the indications are that the monetary weapons of the Central Bank will be again and again employed and the possibility of larger imports of commodities in short supply is imminent. Mr. Chavan in his budget speech has also hinted at an active policy of restraint on wages and incomes in order to avoid a price spiral.

Coming to think of the economic outlook of Tamil Nadu in particular one cannot miss the appointment of a State Planning Commission. (Tamil Nadu is the first State to set up such a commission.) This is indicative of the government's anxiety to tackle the economic problems of the State and ensure a speedy growth of its economy. The Chief Minister, who is also the Chairman of the Commission, has declared openly that, next to the Salem Steel Plant, his demand under the plan is the Sethusamudram Canal Project. As is usual with the Chief Minister, he will not rest content without the project being included in the Fourth Plan.

At the State level the economic thinking is on a judicious ban on establishment of new industries in the bigger towns and cities; a directive to set up the new factories in the medium and smaller towns having the requisite potential is likely to be issued. A deliberate and purposive effort to bridge the gap between the urban and rural sectors by means of corridor development, industrial dispersal, establishment of agro industries, etc., so as to promote linkage effects and inter-industry integration is likely to be made. The State Government is also likely to strengthen the 'Prosperity Brigade' to serve as an auxiliary force for constructive tasks. The notable thing about State planning in Tamil Nadu is going to be decentralised planning starting from grass roots, matching resources with requirements in each village and piecing the village plans together to build up the district and State plans to conform to the broad framework of the National Plan.

It is certain that planning for development in India both at the national and the State level in the next five year period is going to be qualitative rather than quantitative; labour-oriented than capital-oriented; for the rural masses than for the urban bosses.

The Goal of the Christian in Politics

B. RATNASWAMY,* Madurai

With the passage of time a discussion of the Goals of the Church or the Christian in Politics assumes almost crucial significance because the church is still rooted in the earth, though its eyes may or rather should be raised towards Heaven. There are patently two shades of clear-cut opinion as to the role of the Church. One school of thought holds the view that the Church is concerned only with the salvation of souls. Its only duty is to call people to repentance and make them new creatures in Christ. It has been said that, when a house is on fire, one rushes in to rescue those who are trapped. He does not wait to ensure that the victims are able to salvage their clothes and other valuables. It is therefore argued that when still vast segments of the world's population have not heard the gospel even once and millions of men and women are on the verge of damnation, it would be actual breach of trust on the part of the church to shut its eyes to the main task and be sidetracked into activities in other spheres, however laudable and substantial in value they may be. The second school of thought would hold that Christ not only preached salvation, but he laid abundant and equal stress on the kingdom of God. The scriptures clearly allude to a changed man in a changed environment. They would point out that Christ called his Disciples and enjoined on them not only to preach the Gospel, but also gave them authority over all devils and to cure all diseases. They would also highlight the fact that he not only preached to the multitude of five thousand, but that, when he found them really stranded and without food, he prayed and fed them with bread and fish. They would also pinpoint passages in the scriptures which would describe spiritual exercises such as fasting as not consisting of afflicting one's soul, or bowing down one's head as a bulrush and spreading under oneself sack-cloth and ashes; but that true fast would envisage loosing the bands of wickedness, undoing heavy burdens, letting the oppressed go free, breaking every yoke, sharing one's bread with the hungry, bringing the despised poor into one's own house, covering

the naked and hiding not oneself from one's own flesh (Isa. 58 : 5, 6).

To a consecrated and discerning Christian it will not be difficult to come to the conclusion that the objectives emphasised and highlighted by the above two schools are neither mutually exclusive nor contradictory. It should be the task of the Church to adopt, harmonise and implement these objectives to the best of its resources.

When once it is recognised that the church has a role to play in redeeming men not only from sin, but also redeeming them from social and economic injustices, etc., it will at once be realised that the Church cannot turn Nelson's eye to politics and it cannot afford to be indifferent to problems presented in Political life. For politics represents the sum total of activities that lead to power—Governmental Power—and Governmental Power through Legislature and executive is the prime foundation for realisation of far-reaching social and economic changes such as eradication of slums, removal or reduction of vast disparities in holding of property, creation of special opportunities of education and employment to practically disinherited and backward and communities, etc. At this stage it is relevant also to quote the trite but pregnant observation that there is no vacuum in this world; either God or the Devil is there in any situation. If Christians shun politics, to that extent God is denied an effective opportunity to shape the affairs of the community through the obedience and participation of his children.

The next question posing for answer is whether Christians can take active part in politics. Politics in India still continues to be politics of casteism, corruption and defection. The Indian Christian community is a small numerical minority and because of the education and independent judgement of its members, it is not given due recognition and consideration as is accorded to other minorities like Muslims. It is still a matter for debate whether some church leaders were right in exhorting the community to vote for a particular political party. Though the church as

* Mr. Ratnaswamy is a lawyer.

an organised unit cannot be in active politics and may even do well in avoiding categorical pronouncements on political problems, it would be appropriate and right for individual members of the community, endowed with the necessary resources to take part in active politics. They should engage themselves in the implementation of programmes which would secure to all citizens freedom of conscience, rule of law and equality of opportunity in education, employment, right to carry on a profession or business, etc. They should impress their colleagues in political life by the purity of their intentions and upright conduct. The other members of the Church should avoid giving an impression to their co-citizens that they are a class apart who would segregate themselves in splendid isolation; they should work with members of other communities in the formulation of programmes that would secure to all freedom of conscience, Rule of Law, etc.; they should plan for such pro-

grammes, publicise the same and work for their implementation with all talents and resources at their disposal.

In India it was given to Mahatma Gandhi in the previous generation to bring religion into politics. It was said that he made martyrs out of mere men, heroes out of clay and saints out of stones and that he raised a cadre of politicians and statesmen in India who put the country before self and courted imprisonment, and made countless sacrifices—men who secured freedom for our land and gave it dedicated, talented leadership for several years. We recognise that the heritage of his leadership is now almost fully spent. May it be given to the members of the church in India to be alive to this near vacuum in dedicated leadership so that they stir and dedicate themselves to respond to our Master's call to work for the extension of his kingdom in every department of Human Activity.

Should Christians be Organised for Political Awareness and Participation?—I

NOBLE RAJAMANI,* Madras

To ask the question that the Editor has posed for me is to answer it.

Man has been 'a political animal' long before Aristotle. The Greek only recorded the fact. Politics began when Adam came out of Eden. Among his children and grandchildren there must have been a lot of noisy tribal politics. And then came Government, which is only organised political life. When Israel wanted a change from Theocracy—the impersonal regime of the invisible God—Samuel the Prophet gave them kingship and a written Constitution. 'The Hebrew Prophets', wrote a Western Churchman, 'plunged into the turbid waters of politics, Christ walked dry-shod over them'. No, on the other hand, from the cradle to the grave, his span of 33 years of life had a political background, he being born in the reign of Tiberius when Pilate was Tetrarch of Judea and he died as the result of a political murder after a farce of a trial under the Roman judiciary. He passed strictures on the local ruler calling him the 'Fox' and he enjoined on his disciples the duty of paying taxes to the state. Political awareness and participation are therefore historical obligations for the Christian.

In India, political awareness, in theory and practice, is as old as *Manu Sutra* and the ideal polity is described even in poetry as in *Thirukkural*. The Christian cannot regard himself especially at the present time as a cut flower in a metal vase, a sort of beautiful little island, with his Church and stained glass, songs and scriptures, and his superior ideology, 'stranded and vaguely floating on the surface of the waters', for he is part of this subcontinent, its statehood and nationhood, in the world and of India—part of its life, its culture, its social ferment and its political upheavals, except violence and disorder and anything merely negative. Here he must find his root and his flower. He is in a minority not only because he believes he has the truth but also because he stands for the truth. He is, so to say, Rock Salt, both dissolving and standing firm in the public

and political life of the country. He is part of the political ether.

But, alas, as a political animal, the Indian Christian, with honourable exceptions, is 'c' grade if I may say so. The other communities many times larger than his, have had their political education by plunging bodily or head-long into the last four General Elections, touched and handled democracy in the raw and breathed some of its invigorating airs into their lungs. They have shouted slogans. They have scribbled on the walls. They have listened to innumerable political speeches discussing threadbare persons and politics and discharging a mass of political information. For workers in factories and workshops and the citizens of the streets, these political meetings were evening classes and extension lectures. But lack of interest, political apathy and middle-class respectability have denied this education to the Indian Christian. Ensconced among his settees and sofas, nursing his refinement and political ignorance, softly discussing and airing his middle-class views on the revolutionary politics of the day he is out of touch with the currents rushing and roaring outside. He has certainly come out of the artificial security of the old mission where well-meaning but mistaken hands brought him up in political immaturity. That was his song of freedom. But he is in urgent need of baptism at the public font. Total immersion in politics and public life should be good for his son's health as well as for enlightened self-interest. He must become a newspaper reading animal before he can be expected to become a political animal. The rickshaw man at the street corner, ritually recording his daily News (whatever the quality of the journalism may be) sometimes to the neglect of custom, taking large, (even indiscriminate) draughts of politics, can be the Indian Christian's exemplar. Knowledge will lead to zeal, and zeal to participation. Participation is all. Organisation is a secondary process and will come.

* Mr. Noble Rajamani is Editor of *Christian Focus*, Madras.—Ed.

Should Christians be Organised for Political Awareness and Participation?—II

IGNATIUS ABSALOM,* Madras

It is obvious that Christian Indians need an organisation to exercise their inherent privileges and rights throughout Bharat. It is a 'must' for the Indian Christian Community. The existing Associations, such as the Catholic Union of India and the Christian Union of India and the Christian Federation of India are not sufficiently organised to exercise any *exclusive* political influence on the powers at the State level or at the Centre. We need, therefore, a powerful *political* organisation to represent Christians in all parts of India. The Churches should, in this instance, give a lead in this matter, as they are better knit, and have an Executive ready to do the spade work. All Churches have to unite for creating this vast political organisation, which can be set into motion at a central place, say at Bangalore, Nagpur or Delhi. The existing Political organisations such as the Christian Republican Party (Madras City) and others can be asked to shoulder the responsibilities—to do the ploughing and for the sowing of the seed. Nothing short of an All-Indian Organisation can help Christians at the political level. Today this awareness of such a need is not in the least felt, for Christians have been pampered for generations by alien rulers and foreign influences in this country.

The way to tackle this serious matter is to use the pulpit and other avenues of the church organisations to bring about an All-India Political *Common cause* Organisation. There are deeper questions than mere political privileges and rights, that are involved in this organisation. Ours has to be in the first place an unqualified loyalty to Christ, Our Lord and Master. Then comes our allegiance to the State, in which we live and have our being.

In the *Common cause* Organisation, we have distinct advantages, as we can assert vigorously our Fundamental Rights to preach, practise and propagate our Faith. As Christians we can (and shall have to) condemn violence,

wherever it dominates. Racial, Communal and Tribal wars and Religious strifes, we have to wholeheartedly condemn, and seek to reconcile the hostile parties.

Ours can never be a Communal Political Party. It is not a matter of 'Me-Tooism', by holding the candle to the Party in Power either at the State level or at the Centre. We can have a separate political influence to assist to speak and to act on behalf of legislation, that is designed to solve national problems. This combination of Christian forces can have an astonishingly effective influence in major legislation too.

An All-India Convention to organise this *Common cause* Political set-up can and should bring about a greater Ecumenical unity among all Christians in this vast land. In recent years we have been too much complacent, betraying narrow self-interests, meanness of mind and spirit, culminating in nursing irrational hatred and culpable fears among ourselves. 'Fear not' should be our Political slogan !! Of course, it means all the disadvantages (considered as inevitable merits) of a suffering Church. But in this matter of *Common cause* organisation, greater devotion and Community Concern have to be displayed on wholesome lines. The financial obligations need not rest on a few money-bags or big contributors. All Christians can contribute generously; and the organisation can be made self-sufficient.

Political ideologies of existing Parties need not be repeated wholesale by this *Common cause* Organisation. We can surely hammer out a constitution of our own alive to our Christian responsibilities in thought and action. This is the only positive approach to solve the great riddle of Indian Christian indifference to the political questions of the day. Either we organise to hang together now or perish by hanging separately. The latter can be avoided.

* Mr. Absalom is a retired Principal of the Tamil Nadu Educational Service.—Ed.

Assessment of Responsible Voting in the Recent Elections

G. W. FREDERICK

Elections have come and gone. Interest in General Elections withers quickly. But they generally create forces that dominate the country for some time to come.

The fifth general election that was completed two months ago is unique in that it has produced a new type of revolution, namely the 'Ballot Box Revolution' (or was it a Pandora's box revolution?) which has been made much of in recent months. The new type of revolution has produced the strange phenomenon of bringing our country under the 'dictatorship of people's democracy'.

Rank political opportunism and the consequent horse trading that was going on prior to the general elections have now come to a stop. Of course now it has become a one-way traffic in that all paths lead only to Congress (R). The whole game has ended in a one-sided show. And Mrs. Indira

Gandhi has become the holder of the destiny of the 550 millions of our people.

Our aim here is to assess the voting pattern in this election. Various forces were responsible for creating conditions which completely led to one party rule in our country. The very basis of a government by party is ended in that there is no opposition worth the name.

The first enigma that has completely thwarted any effort at responsible voting is the effort of the Congress(R) to become left, right, and centre at the same time. This attitude of trying to embrace every form of ideology has led to the growth of this monolithic party and might appear to be the basis of its leviathan strength, but may eventually prove to be its Achilles' heel. We see this tendency to accretion very clearly in the mad rush among

the politicians to join the Congress (R). It has proved to be the proverbial banyan tree which has given political asylum to all and sundry.

Today Mrs. Gandhi presides over the majority of the Parliamentarians who are the elect of men if not of God. But her party, like every other political party that participated in the race, resorted to political gimmickry. The grand alliance was met by political 'adjustments'. All the parties thrived on controversies. Congress (R) had a comfortable ride with Muslim League and the CPI as the palanquin-bearers. But that party had given it out as its policy that it would not align itself with any communal parties or parties with extra-territorial loyalties. However, in Tamil Nadu it gave up all her rights to a regional party namely the D.M.K. This was indeed running with the hare and hunting with the hound. But such 'electoral adjustments' were made to facilitate its victory. On the other side the Congress (O) aligned itself with communal parties like the Jan Sangh which is very much removed from it in policies and approach. Its alliance with the Swatantra, too, raised many an eyebrow. The irony was that all parties talked of saving democracy and serving the people. This anomalous behaviour of every group of Parties destroyed all basis of demarcation and thereby confused the voters.

It was a sorry state of affairs to find that all parties, in spite of their lip service to egalitarianism, practised casteism behind the curtain. The selection of candidates to particular constituencies was done on the basis of the number of caste votes that a candidate could secure in that area. Even the D.M.K. in Tamil Nadu, in spite of its loud cry against casteism, practised it when it came to elections. How can anybody talk of responsible voting when casteism was given full play or communalism was taken advantage of to secure votes?

Yet another influence that vitiated responsible voting was the 'Gomata' image created by the 'Indira Congress'. By adopting the 'cow and calf' symbol, Mrs. Gandhi's party surely paid an implied tribute to the influence which the Jan Sangh wields among certain sections of the people. In a country where many have blind religious faith, the cow and calf represented all that they venerated. Many even worshipped the symbol before voting for it! As early as 1952 it was agreed upon by all the parties that no party should adopt a symbol with religious overtones. But 1971 is not 1952 and hence the change! The result was astounding and Indira Gandhi was able to ride on the crest of the

wave that took her to the hall of destiny and to the seat of power, completely annihilating anybody in her path.

Writing in his book *I have shed my tears* D. F. Karaka alluded to the growth of the tendency of making India 'Nehru Private Company Limited'. The same tendency seems to continue, even today, in however subtle a form. This, perhaps, is the modern Indian version of the old traditional Indian custom of hero-worship. India has always deified her heroes and found solace and satisfaction in extolling them. No wonder then that Mrs. Gandhi was particular to have a personal name, a surname and a middle name of traditional veneration in Rae Bareli.

Our country is a veritable Babel of castes, languages and creeds. A geographer has said, 'India is commonly thought of and spoken of as a single country. But this is not true.... India is rather a collection of countries.' But this description would apply to the Indian Church as well. Do we have one church in the real sense? And are we Christians or are we only Nadar Christians, Pillai Christians and Harijan Christians! The last category, by the way, is a contradiction in terms. How can a son of Hari (Harijan) be the son of Christ? Yet we merrily go along calling ourselves Christians. Therefore the recent general elections did not pose any challenge to us Christians except perhaps for a few—though Christianity may continue to be a living spiritual religion only because of these very few.

In *Romans* St. Paul exhorts believers saying, 'And be not conformed to this World, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God'. We, most of the Indian Christians, have also been transformed, but in a different sense altogether. We have been 'translated' rather like Bottom in *A Midsummer Night's Dream*. We have become perfect Christians by changing our names and surnames, but our motivation in social living remains the same!

We might perhaps take consolation in the thought that we are with the majority. Much of our politics is also 'translated' and we have the startling phenomenon of political parties fusing themselves together for a political gain under the cover of an alliance or an 'adjustment'. Expediency is the keynote of all our actions as members of the body politic. Christians or not, we are disciples of Machiavelli who wrote: 'A (prince) man is not obliged to have all....good qualities in reality, but it is necessary to have them in appearance.' To talk of 'Responsible Voting' and 'Christian responsibility for politics' is to talk in a language that is still unintelligible in the context of our Church and Nation.

The Spirit is now spread abroad
In hearts that accept Him as Lord.
Those who don't know him or call on His name
Can feel the Wind blow,
Can find their hearts glow
With kindling spark from its flame.

Joyce Peel in *Fire in the Wind*.

Karl Barth, a Prophet of our Time—Concluded

BIERN FJARSTEDT, *Arasaradi, Madurai*

The Preacher

The result of Barth's Bible studies during his years as a minister is the 600 page book, *The Epistle to the Romans*. In Barth's own words theology on the Continent had turned into philosophy of the history of religion in general and the Christian religion in particular. Theology was measured against the triumphs of the natural sciences, of philosophy, of history and of modern technology. The theology became secularised, admiring the achievements of human thinking and culture. The theologians had their eyes fixed on the world and their thinking was conditioned by the triumphant idealism, naturalism, materialism, scepticism, etc. In this way much stimulation for thought and discussion came into the theologian's world, but when theology ascribes normative character to the ideas of its environment this meant that theology accepted fatal errors. Not only fresh air came in, but quite a lot of notoriously foul air.

The theologians tried to meet the ideas of their own time and to shape a theology that would fit into these ideas, but the great contemporaries were not impressed. There was no response in spite of all the efforts. The acceptance of a particular world-view did not make Christianity more acceptable. With this background it is understandable that Barth's *Romans* was a shock with its indifference to the critical questions of contemporary thinking. Instead of describing Pauline Christianity or Pauline religion Barth's book dealt with the theological realities before which Paul stood. Instead of moving from man and man's understanding of religion it stressed the movement from God to man. The world doesn't need a theology that tells it what it already knows. It needs knowing what it did not know before. It needs a message from God.

Man is incapable of understanding or grasping God within his own understanding or to reflect God's righteousness in his life. The *Letter to the Romans* deals with God and his acts. Righteousness means not human goodness but the righteousness of God—God's active power of goodness. Faith in *Romans* means first of all not man's response but God's own faithfulness to his purpose and his promises. From this on Barth's theology became known as the theology of crisis or the dialectical theology or sometimes neo-orthodoxy, of which perhaps the last term has been the current one.

Crisis is the literal translation of the biblical word *krisis* meaning judgement. The power of God is the crisis of all other power. Above all the crisis is the crisis that had been brought upon man in Jesus Christ, namely the judgement whereby God judged man in and through the death of Jesus Christ on the cross.

Dialectical theology means a kind of theology that involves a dialogue between two partners. The truth cannot be stated positively but becomes clear by way of negation of what is not true. One affirms what survives negation. To speak about God directly is impossible, as if He was a bit of the world. You must speak indirectly, always remembering that God is the 'quite different'.

When the term neo-orthodoxy is used of Barth it refers to his stressing of the dogmas from the old Church and to his acceptance of the Lutheran doctrine of justification by faith alone as the central doctrine. God can only be known through God and especially through an act of God.

Moreover, Barth stresses the Calvinistic doctrine, 'finitum non-capax infiniti', the finite cannot grasp or

contain the infinite, and also the old Reformed doctrine of the corruption of the human thinking by sin. God as absolute remains hidden even in his relation. Revelation, therefore, must be proclaimed, not speculated about. This proclamation must be an event, an act of God, reaching out for man. Revelation is the proclamation of Christ as Lord, first uttered by the apostles and the prophets (the N. T. Prophets) and still uttered in the preaching of the Church. Scripture and preaching are the media of God's self-disclosure, but even so God remains the sovereign Lord. He cannot be grasped in theological statements.

From his work on the *Commentary on the letter to the Romans* Barth learnt that it is not so important for the faith to know about Jesus as a particular man, but about Jesus as the One in whom God was present and acting for man's salvation. This knowledge comes through proclamation. Barth doesn't want to know about the historical Jesus, or the religion of Jesus. He lines up with Paul and his teaching about Jesus. Barth is not afraid of the high Christological dogmas in Paul's teaching and in the creeds of the old Church. Barth's theological thinking is a Christological concentration. Christian thinking must start with Christ and not elsewhere. Barth is the theologian of the Good News. The Gospel of grace is the centre. Man is unworthy, nevertheless God has chosen to reveal himself to man. This is a paradox. And the paradox is often used by Barth in his exposition of the Christian message.

This stress of the centrality of the christology and the revelation of God Himself in Jesus and in Jesus Christ alone is not only a theological point. This had immediate consequences in the situation in which Barth worked. It meant that he had a programme in the Church struggle in Germany. It led to political action. The choice to Barth was between the Gospel alone and the Gospel in bondage to something alien to it. When principalities, powers and rulers of this world's darkness attack and assault there is the risk for the Church to try to choose both, but that is not possible.

The Theologian

Barth has written a number of books but his grand work is his '*Church Dogmatics*'. He began publishing this in 1932. It is a mammoth work. In this work Barth is somewhat more positive about the possibility of knowing something about God. Barth's most important and distinctive contribution to modern theology is this attempt of his to show how a form of rational speech about God is possible, leading to the development of a scientific and critical dogmatics. God cannot be grasped, but he has chosen to reveal himself to man in Jesus Christ and this revelation is given to his people and therefore there is the possibility of a *Church-dogmatics*.

Christ is the one Word of God. Previously Barth had worked very much on negative polemical lines in relation to the errors of liberal theology and the political movement in Germany. Now, in *Church Dogmatics*, he is more positive. In Christ God does speak. The Word had been made flesh and God has given himself to man's knowledge in a human mode. This Word is also a deed and as such God's language. In this way theology can be positive, objective and realistic. It has an object. This object, it is true, is above human reason. But it doesn't mean that God is not rational. He is the source of all rationality in man.

The Incarnation, therefore, replaces the metaphysical analysis of the world. Philosophy can be exceedingly useful in this work, but it must not be anything in itself. Like the Church Fathers Barth wanted to use philosophy to explain theology, provided that the true order between them be maintained. Philosophy must be used eclectically not systematically. God is, however, in the end, not the wholly Other to Barth. In order to explain in what way one can talk about God he devised a new form of analogy. Barth's analogy works downwards, vertical form above (philosophical analogy works the other way round from down upwards). Barth calls this analogy the analogy of faith.

Analogy means, e.g., if we talk about God as father, that if we follow the philosophical line of thought we would conclude that God had engendered man as the Gods do in mythologies, because father means that he engenders children, the very word 'father' is used to denote exactly this, and if God is called father it means that we have the idea that he is like a father in common understanding. Barth, however, turns the whole thing upside down and starts from above using the analogy of faith. He starts in the revelation, in the Word of God, to see what this analogy means. And in this way God is the analogy of man and man the analogate. This is based on Paul's teaching about the fatherhood of God from whom all fatherhood in heaven and earth is named. God is the real father, we are fathers by analogy. We cannot understand the divine fatherhood from what we know from fatherhood among human beings, but we will understand what human fatherhood must be when we see the divine fatherhood and this we understand only by its revelation in the incarnation of the Son of God.

This becomes important in Barth's teaching about the image of God in man. Barth starts with the Genesis story of the creation of man. God says: Let us create man in our image. And then comes: 'Male and female he created them.' This plural is not accidental, nor is it a plural of majesty. Rather it must be understood in the light of the Christian understanding of God as Trinity. Thus the male-female pair as such are the image of God, who, as Trinity, is Himself in a certain sense plural. Man and woman are in their relationship, which they cannot avoid, reflecting God as Trinity. The 'I' 'Thou' relationship is constitutive of human nature. It is the foundation of the social life of man. In this way man is understood in the light of God. In the same way man is properly understood in the light of Christology. It is fundamental to Barth that we do not understand ourselves until we know Christ. There is no doctrine of man except in the context of the Trinity and the incarnation of Christ. If we want to know what man really is, we must go to the revelation in Jesus Christ and nowhere else.

To Barth virgin birth is very important. This makes incarnation clear. The humanity Christ took on from the virgin Mary was nothing other than our humanity under the conditions of original sin. Christ takes this humanity as it is in us and makes it new by his refusal to yield to any of the temptations common to the fallen humanity he shares.

So, Christ is indeed central to Barth's doctrine of revelation and man. You know nothing about God or man except in God's acting with man. God's very being is for man. And it is in Jesus Christ that God is for man. We do not know anything about God himself, only in his being for man. God is in his very being for man. Therefore the covenant is there before the creation of man. Creation is the consequence of the eternal decree of God electing man to life in Jesus Christ. The world is created as the theatre for the history of salvation. And it is not individuals that are elected for salvation, it is mankind as such. Man is elected to live in Jesus Christ.

From Church Dogmatics Barth is known for his criticism of religion. This doesn't mean a condemnation of the cultural side of different religions as if Christianity was the superior religion. Christianity itself as a historical and cultural form is a religion and as such under God's Judgement. Christianity cannot condemn other religions, but the Gospel can and does. Christianity, not in its historical or cultural form, but in its theological meaning is the true and only religion. That means: the Word of God is heard and believed in a human act of faith, it elicits human thanksgiving expressed in worship and human actions in deeds of witness.

Another feature of Barth's theology is his priority of the Gospel over the Law. This has not been very popular among the Lutherans who stress the Law as the instrument of killing and condemnation, after which the Gospel comes as forgiveness and life. Barth wants to speak of the one Word of God, which is necessarily Gospel first and only then Law. God does not condemn man first for the sake of subsequently having mercy upon him. God is grace, but grace is also judgement, the judgement of God that is, which must abolish whatever is contrary to itself. So the Gospel contains the law within it. The law is always the law of the Covenant. There is always an existing relationship of grace and in this the law has its place. It is the law of the liberated. Man is set free by the Gospel to do God's will. Only if he does not take up his freedom will he experience its grace as compulsive.

Moreover, Barth says that we know nothing of our sin until we have been redeemed from it. Man can feel guilty because he knows that he breaks the moral law. The terrible reality, however, we can only know and understand when we have left it behind, by contrast with the grace of God which has defeated it. Hence Barth's theology does not accept the kind of preaching that wants to obtain conviction of sin, still less the playing on people's feelings in order to make them want forgiveness. He starts with the total grace: 'Blessed are you

That which cannot die

On the whole Barth's thinking influenced the Protestants to take the Church seriously again. The liberal Protestant theology has not had very much to say about the Church. In the 'religion of Jesus' there was no Church. Maybe in Paul's theology, but that was thought to be a deviation from the original simple teaching of Jesus. Barth, however, stressed the idea of the confessing church, the proclaiming church. How can you deny the church? It is there from the first minute, witnessing to God's action in Jesus Christ. Not the institution, not the cultural phenomenon, but the people of God accepting God's revelation in Jesus Christ, the body of those who have Christ as their Lord and nobody else. This church is a reality no doubt willed by God, the means by which God speaks in the world, the Word of God in action, involving in history. The new emphasis in recent Protestant thinking upon the Church has much to do with the impact of Barth's restoration of the link between theology and Church.

Further, the new dialogue between Protestants and Catholics has much of its background in Barth's work. The reason for this is the emphasis on the Biblical witness and Barth's wish to present Christian doctrine rationally and proportionally. Barth's own rational thinking led him to take seriously the Church fathers and the ecumenical councils of the early Church in which the doctrine of the Trinity and the incarnation were worked out. This is a meeting point.

If this goes on the impact of Barth on theology may be still more noticeable even at a time when his name has come into the background and his books are forgotten except by specialists in 20th century theology.

Christian Youth Organisations to Strive for a 'Cultural Revolution'

Christian Youth Organisations have to plunge into the mainstream of national life shedding their communal colour and they must take sides in the present struggle of man, to make his life dignified and fully human. This was the keynote of the statement adopted at the consultation of the Executives of National Christian Youth Organisations held at Whitefield, Bangalore, under the auspices of the Ecumenical Christian Centre.

This five-day consultation in March 1971 debated the question of opening up of our Christian Organisations to people of other faiths. In a country such as ours, where in some Christian Organisations, a sizeable number of the members are not Christians, it would seem unfair that a handful of Christians direct the policies and programmes. It was felt that it would be 'unchristian' and 'communal' if we limit our resources only to the Christians. Realising the difficulties involved in such an opening up, the consultation said that our organisations must encourage their members to take an active part in movements (Socialist, Marxist, etc.) which are committed to liberate man from the shackles of injustice and exploitation.

Since our organisations should be wedded to the national

goals our responsibility in this pluralistic society includes training non-Christians for leadership.

The executives of the Youth Organisations felt that their Christian ideology can be effective only through gearing the programmes towards politicisation of the masses, because politics is the instrument for change in our society. The statement concluded with the call to all organisations to strive for a 'cultural revolution' to effect a change in the attitude of the people.

Unstructured radical youth groups, thought-provoking and action-oriented publications in the language of the common man and a more intimate relationship of all Christian Youth Organisations to make them one in their mission, were some of the concrete actions planned.

This was the first time the Christian Youth Organisations of the country met for a heart-searching of their objectives in the light of the challenges from within and without. Inspired by this consultation, the participants urged for similar ecumenical endeavours.

Press Release

29th March, 1971

Ecumenical Christian Centre

Pentecost 1971

Message from the Presidents of the World Council of Churches

Year after year the Church comes to the feast of Pentecost. Christendom has thus annually the opportunity of both remembering and praying for thorough renewal; for faith in the Holy Spirit brings the promise of deliverance from deadness and conventionality, from dryness and dullness of spirit. These things are a greater danger than the failure of the men of our generation to understand the nature and task of the Christian Church in the world. The Church has received from God a commission to keep alive in the world the spirit of openmindedness, youth, freshness and the courage to move into new paths.

Our united recalling of the experience of Pentecost can bring renewal and fresh life to all our Churches. It is not for nothing that the Creed states with such emphasis: *Credo in spiritum sanctum, dominum et vivificantem*. What is required is faith in the Holy Spirit, Lord and life-giver. One cannot repeat the Creed without realising that a complete and resolute denial is given to any satisfaction complacency.

On all sides today we hear questioning about the Christian faith. We feel the mistrust of the Church as an institution. We are aware that many are deeply disillusioned by the weakness of her proclamation. But in the face of our many difficulties we must say with emphasis: I believe in the Holy Spirit, giver of life.

Unless we are completely blind, we know the strength of the difficulties which face us. But faith in the Holy Spirit

means that we remember not to surrender to human failure not even our own. A great hope shines above all our well-known problems, above our theological perplexities, above the unsatisfactoriness of our human relationships. It is a hope which will prove adequate even in the face of the new tasks confronting our generation.

It should be clear to us that no Christian faith is adequate which has only personal salvation in view. We must always remember the world with its actual needs. But it is equally clear that no presentation of Christianity and no new sociological or socio-political scheme has promise if it is not inspired by confidence that God rules.

Our confession of belief in the Holy Spirit in a day like this means we won't give up; 'we shall overcome'; we lift our eyes beyond the problems with which we are not mature enough to cope and also beyond the failures to which Christendom has succumbed again and again. Our confession opens the way to a real and fundamental renewal. There lies the efficacy and power to the Holy Spirit. Such a faith knows something of the wonderful impulse of a constantly renewed spiritual life.

The mighty wind of the Spirit is able to blow through the wide field of the whole Church, but also through each individual congregation. Then indeed each congregation will know that it is not simply a local administrative unit but a part of the great world-wide Christian community.

Extracts from the Minutes of a Meeting of the CSI Synod Theological Commission

1. The Diaconate

Bishop Newbigin presented the report of the consultation on 'Love and justice in the World of Tomorrow' which had been jointly sponsored by the *Community Service Centre*, Madras, and the *Christian Institute for the Study of Religion and Society*. He explained that this consultation was along the lines of what had been envisaged by the Synod level consultation on the Diaconate he had been asked to organise. In the discussion which followed the Commission emphasised two important points: (a) The Diaconal nature and function of the Church should be more effectively expressed.

(b) The structure of the Ordained Ministry should more effectively symbolise the diaconal character of the Church.

(i) With regard to the *first* the Commission took note of the recommendations of the Consultation and agreed to commend them for study and appropriate action by all the dioceses as well as the Synod. The Commission further agreed to endorse the following affirmation:

(a) The diaconal function of the Church can be fulfilled only if every congregation understands itself as a serving unit, to bring the impact of the love of God upon the world and for changing and transforming society. Members must, therefore, be made aware of their responsibility to one another and to the whole neighbourhood. Members must be made aware of the needs and problems of the people so that they share the gifts God has given them with others, realising that they are partners in this ministry of love and justice.

(b) The basis of the diaconal function of the Church is the living Christ continuing his ministry and therefore the Church's worship, including the Bible study, preaching, prayers, offertory and other liturgical parts should be so renewed as to be a continuing source of inspiration for the congregation to go out and be a servant community.

(c) Social service institutions of the Church should be for service to all, irrespective of religion, caste or communal differences.

(d) The diaconal functions can be effectively fulfilled only with the help of trained personnel. Therefore churches need to undertake the responsibility of training persons for social work and social action. Churches should also plan to employ them as their own workers as well as encouraging such persons to seek employment or opportunities of service in secular concerns. The present situation calls for the appointment of at least one person with professional training and vision for social work in each diocese, in order to stimulate the congregations to discover their diaconal mission in their respective situations and to organise a programme of recruitment and training of persons for social action. Some congregations which can afford should be encouraged to have their own full-time social workers.

(ii) With regard to the *second*, the Commission reaffirmed that the present pattern of the ordained ministry in which the diaconate is held as a stepping stone to the presbyterate is unsatisfactory and inadequate to express the fulness of the ministry of Christ. Jesus' ministry had two main dimensions, the proclamation of the Gospel and the deeds of love meeting the needs of people. The two are distinct aspects of his ministry, though they cannot be

separated from each other. In the Church's ministry, they are held together by bringing them together in the liturgical celebration of Jesus Christ in which the *presbyter* and the *deacon* will have their distinctive parts.

The diaconal ministry of the Church is to be fulfilled by the whole congregation and by the members in their several vocations. We need also to recognise that the service to humanity in different spheres such as education, medical aid, economics, politics and social rehabilitation is carried on by the government and many secular agencies as well. Christians are called to participate in these forms of service. Our consideration of the diaconate should not in any way affect the autonomy and integrity of these spheres of service to humanity. But the diaconate symbolises the recognition that the ultimate meaning of such service is to be found in God's concern for man revealed in the ministry of Jesus and that only *his* love and not *man's* love can be adequate to meet all the needs of men to the fullest. Therefore some may be specially called to participate in the ordained ministry of the Church as deacons. They have the calling to relate their diaconal ministry as well as the diaconal ministry of others to the ministry of Jesus Christ. While they may have professional competence in some form of social service they will also have special theological understanding of the diaconal ministry and the meaning and significance of the liturgical celebration of Christ for the diaconal ministry. They may be understood as the sacramental link between Christ and the whole congregation called to be involved in the diaconal ministry of Christ in the world. They help the congregation in a special way to relate their worship to their service in the world. This will make their special role in the liturgy, namely, for intercession and the receiving of the offertory, particularly meaningful.

After discussing these points the Commission *resolved* to ask the Dioceses and the Regional Theological Commissions to consider the above points and the recommendations from the consultation on Love and Justice and send their report to the Synod Commission before August 31st, 1971.

2. Baptism

The convener reported that no fresh statements had been received from the dioceses since the last meeting of the Commission.

With a view to undertaking a serious study of the theology and practice in Baptism it was agreed that the Regional Theological Commissions be asked to discuss the subject and prepare a statement in co-operation with the Regional Theological Colleges. To help this study it was decided that the following be asked to produce working papers on four main issues related to Baptism:

- (1) Dr. Samuel Amirtham on Separation and Solidarity.
- (2) R.v. I. Jesudason on Inward faith and Outward rite.
- (3) Dr. C. D. Jathanna on Salvation as Gift of God and Commitment to God's Mission.
- (4) Rt. Rev. N. D. Anandarao Samuel on Individual and Community.

These papers will be sent to the Regional Commissions who will be asked to send their report to the Synod Commission before the end of August, 1971. The Convener was asked to prepare a short bibliography on the subject for the benefit of the members of the Synod Commission as well as the Regional Commissions.

Need our Church Statistics be as Inaccurate as they are?

R. D. PAUL

Church Giving

Presbyters should find no difficulty at all in giving correct figures if their pastorate Committee Treasurer had kept his accounts properly month by month and someone in the pastorate committee had been authorised to look into the accounts now and then and at the end of the year to audit them and present them to the Pastorate Committee. The accounts should show all the giving by the people, monthly subscriptions, gifts, thank-offerings, harvest festival and sangam collections, etc. The income from properties can also be given correctly, if the pastorate Treasurer or Secretary had maintained properly the Property Register. Every pastorate in the Church of South India is expected to maintain a property register and note there, from time to time, and regularly, all income from the property belonging to the Church of which the Pastorate Committee is the custodian. The necessary Registers were printed (in the form approved by the Synod) and supplied to every pastorate in the Church through the Diocesan Offices, some years ago. I have however no information whether or not these registers were actually passed on to pastorates by the diocesan office and how far the pastorates are maintaining them properly. It is possible that in some pastorates or even in some diocesan offices these registers, printed and bound at considerable cost to the Synod and distributed to the dioceses, have either gone into the waste-paper basket or have been left to the tender mercies of white-ants. I would plead that our senior presbyters, (Area Council Chairmen, Circle Chairmen, Local Church Council Chairmen, Group Church Council Chairmen, Deanery Chairmen—what a medley of names for the same class of superintending clergy !) spend a few minutes of their precious time when they visit the pastorates in their charge, looking into these property registers. It will be well worthwhile. Bishops may also now and then ask their pastors if they are keeping these registers properly and making the entries from time to time of the income from the properties. If accounts are maintained properly and the prescribed registers are kept entered up, there should be no difficulty at all in adding up the totals and furnishing them to the diocesan office every year. It would, of course, be a big *IF* for unbusinesslike pastorate officials and our inefficient diocesan offices.

Col. 3 (*Total expenditure for support of pastoral work excluding the expenditure on Institutional work and other work during the past two years*) is obviously for Diocesan Treasurers to fill in when they send up the statistical returns to the Synod Statistician. In the dioceses which are still getting grants from 'parent' Missionary Societies and Boards, towards the cost of the pastoral and evangelistic ministry in the diocese, the figures should include such grants, besides the total of the pastorate 'assessments' or whatever these contributions by pastorates towards the cost of the pastoral ministry and of the diocesan administration, are called in the different dioceses.

With a little trouble and interest, these figures can be made well worthwhile and useful. They need not necessarily be fictitious.

The 1970 Synod Statistics

It will be worthwhile having a look at the statistics presented to the 1970 Synod, under the various heads.

Christian Community

The total baptised membership of the Church of South India in 1969 was 1,376,824, divided between 9,520 congregations : as against 1,01,000 at the time of the inauguration and 1,071,144 in 1957, divided between 8,523 congregations.

The figures for baptised adults who are not communicants have always been appallingly large. In 1957 it was 366,087 (larger than the communicant membership). In 1969, it was 458,489, a little less than the number of communicants (489,051).

The figures for unbaptised children of Christian parents have also been always disquieting, 52,557 in 1957, and 88,969 in 1969—a very large increase ! How is it that our presbyters are not able to persuade Christian parents to bring their babies to be baptised, within a reasonable time after birth ? Do not our presbyters visit the house soon after a child is born and speak to the parents, advising them to bring the child to the church and get it baptised as early as possible ?

Pastoral Care

Each of our pastors has now to look after 1,484 baptised Christians, living, on an average in ten different village congregations. (1,376,824 divided by 928). The figure was, in 1957, 1,300. (1,071,144 divided by 807). If these figures are reliable they would indicate that the pastoral care which we are able to give to our people is quantitatively decreasing through the years.

Literacy

That, according to the figures furnished by the dioceses, our membership is still only 48.5% literate is something to be ashamed of and should compel us to do something about it. For over one hundred years, we have been running our own schools, one in every village where we had a congregation of some part. Yet this is all that we have been able to achieve !

Christian Giving

Looking at the figures as they have been furnished, the following conclusions emerge.

The total giving of the Christian community (excluding income from church property, which we have inherited from our forefathers) was Rs. 7,745,043 for the past two years. That is for one year it was Rs. 3,872,522. This was from 928 pastorates, the total number of pastorates in all the dioceses put together. That is to say each pastorate collected from the people, on an average, Rs. 4,173 per year. This total amount had been paid by 2,81,833 families. That is to say each family had paid Rs. 14 per year. In these families, there were 489,052 communicants and 458,489 non-communicant baptised adults, i.e. 947,540 persons. These together paid for pastoral work Rs. 3,872,522, which works out to Rs. 4 per head per year, i.e. about 35 paise per month on an average. Each diocese can now work out what the average giving per year per head of the Christian community in the diocese is. In the Dornakal diocese (one of the poorest of our dioceses) the Diocesan Treasurer has calculated that the local giving 'last year' (1968) was less than one per cent of the total income of the people which, he calculated, at Rs. sixty per month per family. He also confessed that he has the impression that some of what is

given by the people is not recorded in Pastorate or Group Church Council books !

It seems necessary that we should (at least at the diocesan level) get separate figures for the giving by town and the village congregations and try to assess their respective sense of stewardship.

Col. 3. *Total contribution of pastorates for supporting pastoral work in the diocese during the past two years*, was Rs. 4,968,058, i.e. per year Rs. 2,484,029. This will be the total contribution of all the pastorates put together to make up the diocesan funds for paying the clergy and other pastoral workers. This works out to Rs. 2,676 per pastorate per annum. That is to say, out of Rs. 14 which each family pays on an average to Church funds for pastoral work, Rs. 8.80 goes to the diocese for supporting pastoral workers. And yet in some dioceses pastoral work costs more than this and the dioceses have to depend on foreign grants to support their clergy !

Col. 2. *Total expenditure for support of pastoral work*. This column is one for the Diocesan Treasurer to fill up. The pastorates will no doubt give under this head the 'annual assessment' which they pay to the diocese ; but the Diocesan Treasurer should not only add up these assessments but also add to the total the amount received from parent bodies and from property exploitation which has been set apart for support of pastoral work ; and enter the total before sending up the return to the Synod Statistician. The total figure given under this column in the 1970 Synod statistics is Rs. 3,533,421 per year. This amount is (properly) less than the total amount paid by the people for the support of their pastorates and larger than what the pastorates pay all together, to the diocese for the support of pastoral work. It naturally includes foreign grants and income from property. Separate figures under these different categories will be useful, because we should now aim at reducing the amounts we get still from missionary bodies for support of our pastoral work and at increasing our income from properties.

These figures under Christian giving are therefore of very great practical value to us in our attempts to assess our progress towards the self support of our pastoral and evangelistic ministry. But the need for more detailed and more carefully prepared figures cannot be over-emphasised.

The 1970 Synod (Minute S. 70-32) decided that dioceses should continue to send figures for Christian giving under the three columns already prescribed. It is hoped that the figures which the dioceses furnish for the information of the 1972 Synod* will be accurate, properly authenticated and that all dioceses will send them and not only eleven of the fifteen dioceses.

The Synod Statistician, Mr. Cyril Raj, who has read the draft of this article, approves of it and wants me to say that he is expecting the dioceses to furnish him with the returns before the end of September 1971 and he hopes that the figures will be absolutely reliable and impeccable.

If our leaders who come to the Synod from the dioceses do not feel that it is worth-while spending any time or energy in getting dioceses to send up reliable figures and in trying to learn some lessons from the figures, they should have the courage to say so and abolish the whole system of statistics and stop wasting the precious time of a busy layman who is doing his best to serve the Synod and the Church by trying to get dioceses to send up useful figures about our life as a Church. I, for one, think that all our united efforts towards making our statistics reliable, are well worth-while. No organisation or Institution, much less a religious organisation, can afford to cheat itself and its members by parading time after time totally wrong figures about its membership, its activities and the support which its members give in money and gifts. If as a Church we are not interested in achieving self support, in all but our institutional and philanthropical work, then of course there is nothing more to be said about it, except that it will be a disgrace, if we are content to be beggars at the door of Western Churches.

(Concluded)

* The Editor would suggest collection of annual statistics. Besides making it a routine, instead of an extra effort for the Synod to be undertaken half-heartedly and in a hurry in Dioceses which are lukewarm about sending statistics or as a nuisance that might be fobbed off with whatever figures are 'available' if it cannot be altogether ignored, it would give the statistician one year's time for going on reminding defaulting dioceses—getting more power for his elbow if necessary, from the Moderator or the Secretary of the C.S.I. who might endorse second reminders!

The Late Kamala Chakrapani*

BILL HARRIS, *Arasaradi, Madurai*

I count it a great honour to be given this opportunity to pay a sincere and heart-felt tribute to a very gracious Christian lady. When sudden news comes of the passing of a friend, at first all is shock, sadness, sorrow. And then half-forgotten memories begin to return, speaking of the one who has gone, in consolation and in challenge. So it was with me. When the Bishop's letter came last night there was great sadness. So the gracious presence of Kamala Chakrapani is no longer with us. And then suddenly memory took me back 25 years to Ikkadu, near Madras. There, in the years immediately before the coming of the C.S.I., I was working as a young missionary of the Methodist Missionary Society. In that place I was privileged to work with our Bishop's mother and other members of his family—a family singularly blessed by God and used for His glory. In memory I was in the

Chapel of Girls' School in Ikkadu, a very beautiful memorial building to the infant daughter of the Rev. Dr. J. S. M. Hooper. I remember the scene vividly—the chapel bright with flowers ; the lower part of the walls filled with pictures the children could understand and enjoy. And Miss Chakrapani was leading the children in prayer. Most of the details I have forgotten. There remains an unforgettable impression of a deep, quiet reverence, a pervading love and concern, a talent, as effective as any I have ever witnessed, to bring children into the presence of God.

This simple yet vivid memory is perhaps typical of the life and work of the beloved one we now honour. The Girls' Boarding School at Ikkadu was her life work. For many years, from youth to retirement, she was head-mistress of the school. In my years in Ikkadu, I was in

* A speech made at the funeral of the lady.—Ed.

close contact with the correspondent, and often visited the school and met the headmistress, staff, matron and girls. If any should ask me what a Christian boarding school ought to be—I should point to that school, as it then was. The whole person was catered for there; the body in the excellent hostel and all the games and activities; the mind in the excellent education given by an unusually united and dedicated group of teachers; the spirit in the life and worship centred in the beautiful chapel, lovingly cared for, of which I have spoken. And all this, under God, was due to the quiet, devoted, inspired leadership of Kamala Chakrapani.

But it would be false to give the impression that she cared only for her school. The Christian concern, concentrated there, was spread far and wide to her sisters in the villages of the Tiruvallur and neighbouring areas. Bishop Newbiggin once said that the glory of the Methodist contribution to the C.S.I. was the Village Women's Classes System. How vividly again I remember the work of those classes in the villages in which I ministered! The teacher's wife would normally conduct the class according to a prepared syllabus of great width and relevance to the whole of life. Each year there would first be the training class for leaders, then the long process of teaching and learning, with all the needed encouragement from visits and supervision. Then came the climax—the examinations, with each village visited by a team of devoted and loving Christian women, able to call out from each class the best, sometimes very wonderful by best, it could do in lyrics, dramas, kummi, hygiene, child care, Biblical knowledge and all the other things in the syllabus. In all this work Miss Kamala Chakrapani was deeply involved over many years. I can see her now, travelling to the villages, walking long distances, camping in difficult conditions (and all this although she was never, physically, very strong); sitting with the village women, bringing them new hope, joy and inspiration. All this work

of hers was voluntary. No sacrifice of time or energy was too great. She gave all she had, with a devotion that is a challenge to us all.

Her witness and service were especially fruitful in the life and worship of the local Ikkadu Church. She was always there at worship, sitting by the organ, giving of her considerable musical talent in both Carnatic and Western music, but also a silent centre of meditation and the deep prayer of faith. What she gained from prayer and worship was what she was able to give, and it was prayer and worship that made that gift so effective.

And so with all our hearts we thank God for the life and work of one of His true disciples—for her quietness, her patience, her conscientiousness, her devotion, her faithfulness in friendship, all combined with a delightful gaiety of spirit.

She left us, quietly, on Easter Day. And so, typically, she performed a last service, reminding us in her death of her Lord's victory over death. For her we cannot but rejoice—that she is reunited with her wonderful parents and her many friends on the other side, of whom we may perhaps especially mention Betty Brock, a dear missionary friend of the Ikkadu group, who passed away suddenly five weeks ago. We cannot doubt that Kamala Chakrapani has met her risen Lord and heard His words, 'Well done'. For us who remain, a life of this calibre is consolation and challenge. In a world of noise and clashing struggles for power and increasing violence, we need to be reminded, as we are by her life, that it is Mary who sits at the feet of the Lord who really counts, who accomplishes more than Martha with her busyness and the leaders with their noise. May we all be inspired, as St. Paul puts it, to 'study to be quiet'. Not the quiet of inactivity and listlessness, but the quiet of devotion and spiritual influence. And as He did for Kamala, 'may the Lord direct our hearts to the love of God and the steadfastness of Christ'.

Letter to the Editor

'VOX POPULI, VOX DEI'

Sir,

The unparalleled and unprecedented land-slide victory of our Prime Minister Shrimati Indira Gandhi in the recent Mid-Term Polls has proved without dispute the truth of the saying, 'The Voice of the people is the Voice of God'! The meaning is not that God speaks as the people want Him to speak, but that people speak as God would have them speak! The elections are the definite manifestation of the confidence and affection which the people of this Country have towards the Prime Minister.

There have been speculations and doubts in the minds of many whether the Prime Minister had chosen the appropriate time to launch upon this daring and momentous undertaking; and now she has come out of it all, dispelling all doubts and fears as to whether she had been guided aright in her enterprise. She ran the gauntlet with indomitable courage and has won the laurels! Indira Gandhi is the Voice of the people of the largest Sovereign Republic in the world, which stands for Democratic Socialism! Not being a Politician I hardly know what this

high-faluting terminology means! Anyway it sounds as majestic as the Prime Minister herself! 'God has created a new thing on the earth: a woman protects a man'!

Now we eagerly look forward to the day when those into whose hands the destiny of this large Sub-continent is vested can dedicate themselves, setting aside all Utopian theories, to the serious and responsible task of building up a Country where the people can live in peace and such prosperity as would enable them to live a reasonably happy and comfortable life, where poverty is eliminated, where truth, justice and selfless spirit of service prevail, where corruption, which, now like a cancer, has spread into every sphere of administration, is ruthlessly eradicated, and where competence obtained by honest and honourable industry becomes a real blessing.

'What is it that the Lord asks of you? Only to act justly, to love loyalty, to walk wisely before your God.'

May the wisdom from above guide the rulers of our Country to demonstrate the truth of its Motto: SATYAM YEVA JAYATI !

A Christian Indian Citizen.

news from

NORTH AND SOUTH MYSORE

Consecration and installation of
Bishops in the Mysore Dioceses,
Church of South India

Yet another stage was reached in the trifurcation of the Mysore Diocese on April 25th, 1971, when, in the Holy Name Cathedral, Hubli, the Rev. W. V. Karl was consecrated and installed as the first Bishop of the Mysore Northern Diocese. It was a matter for great joy that he was appointed by the Synod Board of the Church of South India to be the Bishop-elect of the Northern Diocese.

This diocese was inaugurated, along with the Mysore Southern and Central Dioceses, on May 1st, 1970, as one of the first steps towards the trifurcation of the old Mysore Diocese which, under the leadership of the Rt. Rev. N. C. Sargent, had grown to a size geographically impossible to oversee.

The Northern Diocese comprises the Basel Mission Congregations, which joined the CSI in 1958, the congregations transferred from the CIPBC in 1963 as well as congregations from the old Methodist area of Shimoga Dt., and from the old LMS area in the Bellary District.

The Holy Name Church, which became the Cathedral of the new diocese, was built by the SPG missionaries using the labour of the inhabitants of an old settlement for criminal tribes. This, and its beauty of design and material, have made it famous. There are other

THE DIOCESES



large congregations in Hubli and the Cathedral was crowded for the service which was conducted by the Moderator, the Most Rev. P. Solomon, assisted by Bishop Sargent, formerly bishop of this area, Bishop Abraham from Medak, Bishop John from Madhya Kerala, and Bishop Lazarus the Assistant Bishop in the Madras Diocese. Thus all the four language areas in the CSI were represented.

The Bishop-elect was presented by the three area Chairmen in the new diocese who, with the five bishops, took part in the laying-on of hands when the Moderator said 'Send down thy Holy Spirit upon thy servant William, whom we... do now ordain and consecrate Bishop in thy Church.'

In his sermon based on Ezekiel 34, Bishop Sargent referred to two of the special opportunities which lay before the new bishop namely, to care for the

scattered Christians who have recently migrated to the new industries, irrigation projects, and mining areas in the new diocese, and secondly to unify the various flocks, with their different traditions, within the fold of the Church of South India.

The day ended with a reception at the Hebbal Memorial Hall, when the new bishop and his wife were profusely garlanded by nearly all the pastorates and institutions in the Diocese, and with a Thanksgiving Service in the Basel Mission Church when Bishop Karl preached on the text 'We are fellow-workers with God'.

On May 2nd, a further step will be taken when at Mangalore in Shanthi Cathedral the Rev. S. R. Furtado will be consecrated and installed as the first Bishop of the Mysore Southern Diocese.

This diocese comprises the South Kanara and Coorg District Church Councils of the United Basel Mission Church, which joined the Church of South India in 1968, and the Mysore and Hassan Area Councils (formerly an MMS area) in the old Mysore Diocese.

So the plans, which have been under consideration for nearly three years, and which have been so carefully worked out by the officers of the old Mysore Diocese and their advisors, are slowly coming to fruition. In October and November 1971 the three new Diocesan Councils will meet for the first time, thus giving full autonomy to the three new dioceses and, by the grace of God, completing the trifurcation.

Trends—(Continued from p. 16)

Conflict. 'It would have been good to interrupt the academic programme at such moments and do Bible study in connection with these acutely felt tensions and events', suggests Prof. Weber. It also raises a question of whether the school has become a place where 'the tensions, urgent questions and hopeful experiments of the microcosm of our world are lived and suffered within the microcosm of the Bossey Laboratory'.

As usual, worship became a controversial issue. According to Prof. Weber, many theological students do not pray any more, at least not according to traditional patterns. While some interesting attempts to find new forms of worship were made, he said, none was fully convincing or won acceptance by the whole group.

An innovation in the programme was a series of four practical theological work-

shops on the Bible and Worship, Bible Translation, Communicating a Biblical Text and the Bible in Hymns and Art.

EPS.

West German Youth Study Non-Violent Resistance

Stuttgart—Young Protestants and Roman Catholics in Germany who attended a recent seminar near here concluded that non-violent resistance is possible only in countries where there is unrestricted communication, freedom to organise and a respect for human rights. Where these conditions do not exist, as in a police state, non-violence is not effective.

The struggles of Mahatma Gandhi and Martin Luther King were continually cited by the young people as examples of the non-violent method. Others held that following Christ meant bringing an

end to conflicts by the use of non-violent means. However, they noted such methods require 'a great readiness to suffer' and they should be used only by those 'prepared to follow this path'.

Examining how they could be used in Germany, the young people suggested that the Churches use their influence to bring an immediate stop to the delivery of arms to Portugal by the Federal Republic of Germany. In addition, they should find ways to boycott firms that support colonial systems.

The Youth also cited the contribution made by conscientious objectors in making people aware of non-violent methods. But they held that meaningless forms of alternative service should be transformed into service to promote peace, which would benefit the whole of society.

EPS.

TRENDS

Dr. Ronald Falconer

Listeners to the BBC World Service on Sunday, June 27, can hear a service from Scotland conducted by Dr. Ronald Falconer.

Ronald Falconer has been the Head of Religious Broadcasting Department in the BBC in Scotland for the last 25 years. Starting as the only member of the department, he has seen it grow until today there are seven members of the production team.

B.B.C. World Service.

The Church of the Ever-open-door

Listeners to the BBC World Service can hear the monthly broadcast from the Church of St. Martin-in-the-Fields, London, on Sunday, June 27. It will, as usual, be conducted by the Vicar, the Rev. Austen Williams.

The first of St. Martin's famous Vicars, 'Dick' Shepperd, opened the crypt by day and night for the destitute and 'down and out'.

Although now the more obvious needs of that time have been met by other social means, the long tradition of caring is still maintained at St. Martin's. Go to almost any country and mention St. Martin-in-the-Fields and someone will mention the crypt and the 'good work that goes on there'.

The ever-open-door is now symbolised by the Social Service Unit. People come in increasing numbers, not so much in search of material need but because of spiritual need created by the pace of life and individual isolation.

The telephone service of the social Unit is manned night and day, and the Unit itself is manned by trained helpers of all denominations—Church of England, Methodists, Society of Friends, Congregationalists, Church of Scotland and Roman Catholics.

So the Church of St. Martin's in the heart of London reaches out to all who need its ministry. Through this monthly broadcast it reaches out in its ministry to the whole world.

BBC World Service: Sunday June 27, 1715-1745, Monday 0030-0100 GMT

B.B.C. World Service.

Asian Protestants and Catholics Unite on Urban Training

Manila—Protestants and Roman Catholics in Asia have joined forces to train personnel to work in Urban and industrial situations. They formed an

alliance called the Asian Committee for Community Organization (ACCO), which is jointly sponsored by the East Asia Christian Conference (EACC) and the Catholic Asia Committee for Community Organization.

Trainees will learn the principles of community organization—a method of enabling people to identify their own problems and then participate in solving them, using existing local resources. Such training is already under way in Manila, Singapore and Seoul, Korea.

Chairman of the new alliance is Prof. Masao Takenaka of Kyoto, Japan, Chairman of the EACC's Urban Industrial Committee. The Secretary is Father Denis Murphy of the Institute of Social Order here.

EPS.

U.K. Immigration Bill Under Fire from B.C.C. Unit

London—The proposed 1971 Immigration Bill has been severely criticised by the Community and Race Relations Unit of the British Council of Churches (BCC).

A statement approved by the unit terms the bill 'both unnecessary and unacceptable' and says it will create an atmosphere of insecurity and fear among the non-white population of Britain that could only lead to 'greater instability and unrest'.

Although the bill purports to be non-discriminatory on grounds of race, the BCC unit says 'there is in fact a considerable racial element concealed within it'. This lies principally in the distinction between Commonwealth citizens who are accorded 'patrial' status (i.e. those whose parents or grand-parents were born in the U.K.) and those who are not—who will be predominantly non-white. The unit also criticised tying work permits to a particular job, the need for registration, whether with the police or other authority, and controls on the family life of immigrants.

—EPS.

U.S. Churchmen Launch new Drive to Rally Anti-War Sentiment

Washington, D. C.—Two American Church leaders recently returned from a visit to chaplains in Vietnam are

among those participating in a campaign to mobilize opposition to the war.

Dr. Robert V. Moss, President of the United Church of Christ, and Dr. William P. Thompson, stated clerk of the United Presbyterian Church, are part of a coalition of officers and staff of some 20 religious organisations that has launched a drive called 'Set the Date Now'. They are seeking to persuade President Nixon and Congress to decide by December 31, 1971, when all direct and indirect participation in the Vietman war will stop. Efforts will focus on bringing the issue to the Churches with new intensity.

EPS.

Church of Norway Sets Human Rights Study

Oslo—The social implications of Norway's participation in NATO and its possible membership in the European Common Market are among the questions that will be discussed by a new study commission within the Church of Norway.

The Commission dealing with human rights questions will be composed of a wide spectrum of Church, humanitarian and political interests. It will assist the Norwegian Church to answer the challenges posed by the Fifth (Evian) Assembly of the Lutheran World Federation.

EPS.

Bossey Graduate Students Prefer Social issues to Bible

Geneva—The Graduate School of Ecumenical Studies at Bossey near here, which is planned each year as an academic programme of theological study, found this year that its students on the whole were more interested in social ethics and a multi-cultural and multi-confessional living experience.

In his report on the five-month experience Prof. Hans-Ruedi Weber, Associate Director of the World Council-sponsored Graduate School, explained that the 43 students in the 1970-71 school assumed a larger share in shaping the programme than students at former sessions. They also preferred experimentation and work in small groups to formal lectures.

Often the students got caught up in events in the world such as the East Pakistan flood and the Middle East

(Continued on p. 15)

[JUNE 1971]

'RELIGION AND SOCIETY'

Bulletin of the CISRS, Bangalore,
Volume XVII, No. 3, September 1970.
Theme of the bulletin : 'Communicating the Gospel.'

The bulletin of the CISRS for 1971, which is in the style of a symposium, gains importance in that it deals with a subject that is inextricably one with the mission of the Church. 'The fundamental vision of the Bible,' says M. M. Thomas in his graphic editorial, 'is that God, being the real ground of man's being, has created man for communication with Him'. A very revealing statement indeed!

The actual articles of discussion are sandwiched between the text of the Uppsala statement on 'The Church and the Media of Mass Communication' and a review article on M.M.'s 'Christ and the Indian Renaissance'.

Writing on 'The Multi Media Approach to Christian Communication', Victor Koilpillai stresses the need for the Church to be in search of more effective, modern, inexpensive, co-ordinated methods of communication.

Swami Abhishiktananda has ideas to share with us on 'Communication in the Spirit'. He rightly insists that the Christian message must first be a living force in the heart of the messenger—a living spring, welling up from the very centre of his being. He says that communication should be on the level of the spirit and advocates an 'inner excavation' of one's soul to the source of itself which will eventually result in the 'revealing of unknown depths in the very centre of his being, until the final experience when the Truth appears in full splendour'.

But, isn't it true that the Truth comes

to you as a gift rather than as the result of your efforts?

Swamiji's approach could probably be ascribed to 'Gnana Yoga'. But a common man—an ordinary Christian—caught up in the noise and the bustle of modern life cannot afford the luxury of 'inner excavations' or excursions. So he chooses to be a Christian 'Karma Yogi' in whom the body, mind and spirit are equally involved in a mission. Hence, his communication necessarily begins at the physical or social level!

Again, our Vedas and the related works do offer to us treasures of spiritual truth. But one has to stop and think whether the ultimate message of the Vedas is directed to the salvation of the total man, or to the release of his soul. And, I fear, any effort to seek the Truth within ourselves will take us away from the Truth and engulf us in the 'I am God' approach. True, 'the thou addressed to me by God is heard by me in that very place within me in which I myself say "I"'. But the thou always remains a thou art in the presence of the I am. The thou that is me falls "dead" at the feet of the I am placing itself totally at the disposal of the latter. And He places his right hand on you and a profound communication begins' (Rev. 1: 17).

'A bad book about the love of God remains a bad book even though it may be about the love of God'—this is the sting of T. K. Thomas in his article on 'Outreach'. That outreach demands involvement in the 'literary revolutions in our languages' is well brought out in this article.

D. S. Pathak in his article 'Broadcasting and the Church in India' says that the purpose of the broadcasting programme of the Church is not so much

to preach the Gospel exclusively to the soul of man as it is to participate in the programme of the national reconstruction realising that the Gospel is good news for the whole man. The sad phenomenon of the lack of professional quality and artistic beauty in Christian broadcasting is plainly told in this article, with a dig at the kind of programmes which make the Church 'a laughing stock in the eyes of the discerning public'.

M. A. C. Warren in his article dealing with the missionary problem of interpreting the Universal Christ says that those who would be involved in a dialogue should come out of their prison cells which their philosophy and theology have built for them. He commands 'the way of empathy' that demands humility and respect for those 'whom we serve'. The author takes note of the irrelevance in the thought-forms and vocabulary of the Indian Church and, hence, the incapability of communication.

Richard W. Taylor in his article 'Some Interpretations of Jesus in Indian Painting' discusses the Christian paintings of several painters. He comes out strongly in favour of using the Indian style for Christian themes. We do heartily welcome Indianness in the paintings of Christian themes. Nevertheless, while Christian themes could be expressed in Hindu-like Indian style painting, it might be argued, that the representation of the historical Jesus who was born in a Jewish family in the forms closely similar to those of Buddha or Rama (as some one has done) amounts to a blurring of the historicity of Jesus and confusing it with legend.

The CISRS deserves to be commended for bringing out this valuable issue.

P. A. SATHIASATRY
Tambaram.

NOTICES

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